The Pulpit

A SERMON BY THE REV. I. W. HENDERSON.

Subject: Covetousness.

Brooklyn, N. Y.—Preaching at the Irving Square Presbyterian Church, Manburg Avenue and Weirfield street, on the theme "Covetousness," the Rev. I. W. Henderson, pastor, took as his text Ex. 20-17, "Thou shalt not covet." He said:

Timothy tells us that the love of money is a root of all kinds of evils. Covetousness is part of the soil in which the tree of evil is nourished and out of which it grows. The child of darkness and of the brood of greed, covetousness is a canker to the soul. Born of blackness, it makes dark the life that is under its control. Where greed is and covetousness abides are no seen true bond peace, purity, contentment, quietude of life. Before its evil presence happiness is destroyed. Under its godless influence joy and peace are impossible. Where it is quiet life with turmoil and discontent will rule.

Covetousness is greed let loose. It is selfishness compounded and the mainspring of energy in the grabber's life. Its fruit is sin and its consequences are appalling.

Covetousness did not not be confounded with honest desire to enjoy the good things of life. Wholesome and righteous discontent are not sins. Covetousness and manly ambition are not similar. The man who looks with greenish glitting eyes at his neighbor's well deserved reward is no brother to the soul who longs to follow in the path of those who have achieved success. However wrong envy may be it is good to be, the man who wants to do and to become and to earn a higher place in life, is worthy of all prate. To look upon the wealth and power and eminence of others with the evil eye is wrong, but it is no less reprehensible than is that unmanly, self-satisfying lack of pure ambition and of noble aim which is characteristic of so many. Discontent with our lot in life may be a blessing in disguise. Dissatisfaction with self and with success attained is a motive to larger and continued effort. Satisfaction and stagnation are not far removed. Highgenius discontent incites to progress. Unrighteous discontent makes the soul sick. The history of the world is the record of the discontent—good or soddens—of individuals and nations. The unrighteousness discontent of a Bismarck—that is to say the covetousness—gave to the world the scourge of the Franco-Prussian war as the price of Prussian predominance and of united Germany. Russia wishes Asia for a province all her own and our news is full of war. Napoleon is a covetous of empire all Europe is bloody as a shambles. The wretched thief is envious of money and your gold is gone. The well dressed speculator on the street maddened with the lust for wealth plunders a host in bankruptcy to provide as himself. But opposite Napoleon stands Washington and Washington fighting for his country's weal. Kosciusko, Garibaldi, Wyckliff, Huss and Luther all rise up as discontented men. The exalted dissatisfaction of our forefathers finds expression in the country that we love so well. Covetousness is contrary to the law of God and the commands of Christ. Righteous discontent is a boon to humanity for without it men would never move ahead. But the one is digress too much. Covetousness is the subject of the homily and the text is good and sufficient reasons. It is senseless; it brings distress; it is a curse.

Covetousness is senseless, it is unwise. One man by taking thought can annex his neighbor's property to himself. The highroad to unhappiness is founded, as much as it is built upon stealing, upon envy and the other fellow's fortune. Envy is silly for it makes us sick with bad soul envy and disquietment, the while it offers no relief. The fact that your neighbor is undeserving of his fortune or has no real appreciation of his benefits neither alters the situation nor remoulds his state of mind. When other riches place will not to yours whether you are covetous or no. The other woman's clothes might not become your style at all, although they do look well on her. But grit and go may put you in a higher place and make you peer with him whom now you wish you were, and taste with scorn as one that calls may keep you in becoming clothes. Covetousness of the other person's clothes or place or wealth is senseless and it certainly is sin.

Then, too, to covet is to undergo distress. Think of the heart ache and the heat ache of those who forget their present blessings in jealous contemplation of the other people's joys. The pleasure of the hour lies unseen. The opportunities for immediate happiness lie unnoticed. The joys of the fields and the skies and the hills and the vales all are forgotten. Life with its many unpriced happinesses is a thing uncared for and unknown. The ache of the heart, the mind, the every faculty of being, all are distressed and diseased with insensate desire for the other man's possessions. Woe betide the man or the woman in whose heart the devil of envy enters. For to covet is to be alinse with sin.

Covetousness is a curse. The courts are calendared with cases of unholy lust for land. Love lies slain in many a home because of marriage ties undone. The jails are full of men who coveted the property of the other man a little bit too much. The business world well knows the necessity of "thou shalt not covet" in the employer's man servant. Too often the surest way to down a rival has been to lure away some trusted employe who could draw away his old employer's trade. But in the ethics of commerce a business lure is sagacity and not sin. The shop girl is greedy for the ribbons and the trinkets of the moneyed maid above her and she sells her body, maybe her danna her soul to gratify her whim. Covetousness is a curse.

But while there is admonition and a lesson for those who are guilty of the stated sin there is also another lesson for our day which springs out of this command. The reckless, contentious, ill-balanced display of wealth by those who possess it is a sin. The ownership of property beyond the average enjoins wise administration on the owner. The man at the top has a mighty regulative influence upon the world of legislation with him. If men are covetous of other people's wealth, they are no less influenced by because plenty has flaunted itself so recklessly in the face of their great need. The girl whose life is wrecked may not be all to blame. The useless, vulgar display of finery by women whom she never met may be the central reason for her downfall. The millionaire squanders his millions and the example is followed by the poorest of the poor. America is the land of those who live a life of "bluff" because our economy to men have been extravagantly wasteful. Sham, pretention, desire to appear to be or to be worth something more than we are may readily be traced to the influence of the unwise rich. If a man is entitled to all that he can use righteously then some men ought to be deprived of nearly all they have.

Those who have much should consider it a bounden duty not to give cause to those who are less fortunate than they to become covetous. The wasteful millionaire heads a list of thousands who are living far beyond their means. The list of nobles throughout our land is filled with names of men who, urged by unholy discontent, have risked and lost their all.

But more than this covetousness is unnecessary. I for one believe that all men are entitled to fair hours, a fair wage, a decent home and a few of the luxuries of life. My heart goes out to the toiler who is found and crushed in the whirling wheels of trade. My prayer is that he soon may have a chance to live a manly life. I take off my hat to his discontent, for God knows there is reason for it. But to yearn for comfort and for a decent chance in life is not to be covetous. Covetousness is unnecessary no matter how poor a man may be. The blue sky arches over rich and poor alike. The air cares not whose lungs it fills. The sun smiles upon the impotent upon the rich. The love of God is free. Wealth cannot buy the charm of loving humanity. Money cannot purchase love. Even a poor man may be upright, kind and true and pure. The humblest soul may do the noble act or speak the cheering word.

Our Part and His.

Providence has a thousand keys to open a thousand doors for the deliverance of His own when it has to be done. Providence is infinite, has so faithful and care for our own that it has to do and suffer for Him, and lay Christ's part on Him, and leave it there; duties and concerns, events are the Lord's.

Faith goeth to meet all events and to hold a court (if I may so speak) upon God's providence, and beginneth to say, "How will Thou do this or that?" we lose ground—we have nothing to do there. It is our part to be the Almighty exercise His own office and throne His own helm.—Samuel Rutherford.

Hand That Receives God's Gift.

It is very plain that what is nor been wasted in the Christian world is more faith. We too little respect faith, we dabble too much with reason; fabricating gospels where we ought to be receiving Christ; limiting all faith, if we chance to allow of faith, by the measures of previous evidence, and cutting the wings of faith when, laying hold of God, it conquers more and higher evidence.

Be it unto you according to your faith, is the true principle, and by that the whole life state of the Church on earth should be ruled, always will be graduated "Increase our faith, then, Lord" and be this our prayer.—Bushnell.

Keep Hoping Always.

We are saved by hope. Never man hoped too much. The grace is that we don't hope in God half enough. Hope never hurt any one—never yet interfered with duty; nay, it always strengthens the performance of duty, gives courage, and clears the judgment. St. Paul says we are saved by hope. Hope is the most rational thing in the universe—George MacDonald

Razor Strops.

These are prepared from strips of linoleum of the usual length and width, left for twenty-four hours in a one-eighth to one-fourth per cent solution of hartshorn salt, to which has previously been added, at the ordinary temperature; the strips are then dried at the normal temperature, rubbed with soap and polished with pumice stone. They are finally fastened in the usual manner to wooden handles. Strops made in this way will give a smooth edge and to the razor.—Scientific American.

HER SCHEME.

Mrs. Lawson—"How can Mrs. Wykesleigh afford to keep three servants?"

Mrs. Dawson—"Oh, she plays bridge with them every Monday afternoon and wins back all they wages."—Somerville Journal.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR JUNE 22 BY THE REV. I. W. HENDERSON.

Review Lesson—Golden Text: Is. 43: 2—Read Ps. 100:1-12.

Chief points of the lesson for April 7 as set forth in our study in these lessons. 1. Jacob's trust in God's willingness to continue to Jacob the promises that He had made to Isaac. 2. Jacob's consciousness of the divine reality. 3. Jacob's consciousness of the divine contiguity. 4. Jacob's consciousness of the divine providence.

April 14. 1. Jacob in distress. 2. Jacob prostrate before God. 3. Jacob's terror. 4. God's answer to Jacob's prayer. 5. The awfulness of the recollection of sin.

April 21. 1. The fascinating character of Joseph. 2. Joseph gotten rid of by his brethren. 3. The consequences of family favoritism. 4. The progress and culmination of fraternal hate. 5. How God uses the plans of bad men to further His divine purposes.

April 28. 1. Joseph sold into slavery. 2. The greatness of God's providence. 3. The greatness of Joseph's character. 4. Joseph faithful to God. 5. Faithfulness to Christ a blessing to the enjoyment of the joys of the Christian life.

May 5. 1. Joseph in prison. 2. Joseph as a diviner. 3. Joseph's substantial evidence of his nearness to God. 4. Joseph faithful to Potiphar. 5. Joseph humble in his vicissitudes.

May 12. 1. The magnanimity of Joseph. 2. The abiding love of Joseph for his unworthy brethren. 3. Joseph's forgiveness.

May 19. 1. The trials and the tribulations of Israel in Egypt. 2. The book of the Exodus a record of the industrial as well as of the spiritual hardships to which the people of Israel had to submit. 3. God with Israel in their adversity. 4. The lesson of Israel in bondage apropos today.

May 26. 1. The humble birth of Moses. 2. The loyalty of Moses' mother. 3. Moses in the palace. 4. Moses indignant at the cruelty of the Egyptians in dealing with his brethren. 5. Moses' advice to the fighting tollers. 6. The unkindness of the world's tollers to each other. 7. Advice refused.

June 2. 1. Duties that come to us. 2. The fearfulness of God's house. 3. The value of humility and dependence on God. 4. Moses asks not but to accomplish his work. 5. The power of God in this world.

June 9. 1. God's covenant with Israel. 2. Egypt reaps the consequences of her own misdoings. 3. Israel helps herself out of trouble. 4. Israel obedient.

June 16. 1. Israel delivered. 2. Pharaoh behind. 3. The inspiration of God to Israel. 4. God insists that Israel shall help herself. 5. The tenacity and steadfastness of Jehovah.

More Blessed.

"I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, it is more blessed to give than to receive." (Acts 20:35). The world's principle is that it is the most blessed thing in the world to receive, and to keep the best we can. The principles of heaven works on exactly the opposite principles from that of the ruler of this world.

It is a wonderful thing that this principle is so clearly stated in the gospels by any of the evangelists, was thought worthy of record by Luke, who received it from the apostle Paul. This was the governing principle of the life of Jesus, also of the life of the apostle Paul, he followed Jesus. It will be the controlling principle of every one who is a Christian. We receive but to give, and the greatest joy in this world is to give. The greatest misery comes in giving.

My dear brother, do you know that one reason why your spiritual experience is not clear and bright may be that you do not give as is your privilege? What a blessing could come to many who read this article if they would begin right now to make this article sacrifice! During the week of prayer just past you may have had your heart drawn out in prayer for the blessing of God, and yet it may be that your love is cloaking the answer to God's blessing by not giving what God has given you.

There are many calls. A blessing in every one of those who answer, and not only give, but sacrifice to give. Some one will read this article could easily give $1000 and more to the work, and it would be a great aid, and it would be a great blessing and joy to the giver. Others could give, by a little effort, one-half that amount, and there are many who read this article who can give $100. My brother, my sister, you know whether you can do this. He who gives will in return receive a greater blessing than he would were some one to make him a present of that sum.—Review and Herald.

The Good Endures.

"No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for His own holy purposes; and whatever of ignorance, or weakness, or mistake, was mingled with it, will drop away like the withered petals drop away when the full flower has blown."

Taking the Life Out.

By the time you have boiled your faith down to a form you have taken the life out of it.

Let us vow, as we love our ideals, that we will never endure to forget the company of our fellows, the rank and file of common humanity, for we cannot even be ourselves. We will never forget that the worst men are our men. We will not turn any out of the temple of our humanity. Our faith in democracy is our hope in humanity; that is, that justice and friendliness are in all men. If we believe this we can afford to be endlessly patient.—Charles F. Dole.

HOW IT HAPPENED.

Green—"I was the victim of a lynching party in Arizona once."

Brown—"You don't say?"

Green—"Fact. I married the widow of a man who was strung up for horse-stealing."—Chicago Daily News.

WOMAN'S REALM

Forced to Wear False Hair.

Even though a woman's own hair is heavy and beautiful, the milliners are in league with the hairdressers to force her to wear the store kind. The latest creation in headgear from Paris, called the hayrack hat, requires the hair to be dressed high. A thick pad must be pinned on the crown of the head and over that the hair must be rolled. Then the hair is arranged in little curls. On this mass the hat is poised and fastened with two long pins. The hair then is loosened in front and pinned up to the brim of the hat. "This new wrinkle," a woman says, "may require a girl from the milliner's shop as maid, to place the hat properly and drive in the hatpins where they will do the most good."—New York Press.

Mme. Marchesi.

In my opinion, the greatest living teacher of singing is Mme. Mathilde Marchesi, of Paris. I think her a marvel of scientific method, and when she goes from us we shall have lost a personality impossible to replace. The spirit of her method—derived in turn from old Manuel Garcia, and directly obtained from the best traditions of Italian masters—may be crudely summarized as following: Change to the middle notes on F. Begin the headnotes on F sharp, and once on the foundations, always sings planissimo." While with her I took only three short lessons every week, but I worked eight hours a day studying her theory, tradition and technic—the old Italian technic which tells a pupil how to "filar il tuono"—to spin a tone as subtly and delicately as a spider spins it almost impalpable web of silk.—From Nellie Melba's "The Gift of Song," in The Century.

American Women in Hotels.

Mr. Henry James is still attacking in Harper's Bazar the manners of American women. In the last number he has this to say of the types of women and children found in the great hotels:

"On the scene itself then, in due course, I was to find myself wondering—and again especially in the hotels and trains—what patience and reflection were imputable to the feminine type of two that once crossed me. What conception of the 'care of home' as a measure of their keeping did I imagine my fellow travelers capable of forming? Among the innumerable ladies of the hotels above all, those accompanied, after dinner, as the plot thickened and the air grew heavy with the tobacco of the gentlemen, by their broods of children, I was to learn to know and beautiful, the milliners a thorough education disciplines the are in league with the hairdressers emotions. If it disciplines them away to force her to wear the store kind altogether it does an irremediable injury. If, however, it merely controls the sentimentality of youth by training judgment, it is an effective force for good. Life will bring out the sympathies of those who have them sooner or later, and to be delivered from the sentimental ebullitions of girlhood is not so appalling a matter, after all.

There seems to be no doubt that the chief weakness of the feminine mind, as differentiated from the masculine, is to see life piecemeal. A woman, more than a man, is enormously herself and hedged by limitations. She cannot, by the inherent nature of things, take so many risks or lead so experimental a life as a man, and her education is, therefore, a matter not of less but of greater moment. She must have thoroughgoing knowledge, because, less than a man, can she afford a wrong reaction. Her interests must be widened, even more carefully than a man's, because she is less likely to be broadened by life.

College is it does nothing else should lay the foundation for more distinct interests and intelligent judgments. It is hardens the sympathies it cannot be because it is too rich or too thorough, but because it is too slight and too superficial. Any education that puffs a person up about his own attainments is a poor education. Any education that alienates himself by another's fall, or in any way segregates its possessor from the general interests of the race, is a superficial and inadequate education, whether it be gotten at a finishing school or at a college. If colleges turn out women of defective sympathies and selfish instincts it is not their pursuit of learning that effects the ill. Intellectual training is and for itself cannot be other than beneficial. The freedom, the independence, the fact of being thrown upon her own resources at a critical age should all prepare a girl for a more generous of her own household and intelligent family life.

It is difficult to believe that higher education unfits a woman for household management or motherhood, since to these two functions the most highly trained faculties are necessary, especially in these days when social conditions are changing rapidly, and when the domestic problem is in a state of ferment and experiment. If it is not less intelligence and training, but more and wiser, that is needed to meet the new conditions.

It is, therefore, a cause for rejoicing rather than regret that the women's colleges of this country are to be multiplied and more heavily endowed. —Harper's Weekly.

Farm Mistresses of the Future.

Not a little is being done in these days of practical education to make it certain that the successful young farmer in the great and growing West is to be a man with some practical and withal, as ambitious and worthy, as he is.

Many young women who will come to preside over agricultural homes made in the next decade will be vastly better fitted to assume such responsibility than were their mothers.

The secret of the increased knowledge which the girls will bring to their life work is the blessing communities is found in the special systems of education which have been introduced supplementary to the regular courses of instruction in many colleges, particularly in the Middle and Western States. In these institutions of learning the young ladies are studying side by side with their brothers, and gaining a clearer insight into the practical side of farm husbandry.

In this new idea of practical education for girls the fundamental principle consists of giving sufficient information to enable the young woman, with a reasonable amount of study, to grow and animal life to enable the feminine student to understand the partnership of nature with man. She is given an opportunity to learn about animals and soils, and the refining processes which convert the material of the soil into finished forms wherein it enters the world's dinner table. The beauty of the plan of these girls' agricultural courses is almost invariably affiliated with some regular agricultural college, teach although the young women themselves are not eliminated, but the women have their furnaces are illustrated by practical experiment, and in the college workrooms or out in the open fields the practical attention is also accorded to every household duty.

The young ladies who take the course in cooking, for example, are instructed first in kitchen management, the selection of foods, glass, china and silverware; measuring and weighing; cooking vegetables, cereals and breads. Then follow canning, preserving, pickling and jelly making, and finally experimental work in the preparation of soups, eggs and meats.

At the outset of her second year the young lady is given training in marketing, the care of foods and cold storage, and the problems presented by fruits, salads, hashes, "save all" dishes and the packing of lunch baskets. The closing months of the girls' stay at the school she takes up food rations, dietaries, the bills of fare, invalid cooking, beverages, food adulterants, etc.; the chemistry and economy of human foods are also investigated. All this is in three divisions, household work, sanitation and family life.

As the possibilities of this field of study are unfolded each year there is reported an increasing number of young ladies who join their stronger brothers in these colleges, many to take up later the teaching of agriculture in the public schools.—The Bee Hive.

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Where Newspapers Are Scarce.

Senator Curtis, of Kansas, the genuine horseman, was praising newspapers.

"They are, when all around," he said, "a wonderful institution, and most of the complaints made against them are to be laughed at. I remember as the complaint of a young lady I overheard at a dance.

"Pague on the old papers! They're always behind the times,' she said.

"How so?' asked her husband.

"'Why, they haven't printed once! They never print the winner's name in the papers after the race, when its too late to bet.'"

American Educator In Bolivia.

The strong influence of education still in a primitive and rather chaotic condition, but the government is earnestly turning its attention in that direction. To the Rev. Mr. Harrington, a Bible society colporteur, and to the United States, the government has given the credit of having first, a decade or so ago, established the system of public schools of Oruro, and to the latter, by the beginning of the present century, a large and well-conducted boarding school was added, which has proven itself to be the most successful and popular institution of its kind. Basic and regulator, and blood of the country, and the best of the country, and the best of the country, and the best